THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes" (PS. 19: 7, 8).

No. 52, Vol. LXXV. Thursday, December 18, 1913. Price One Penny.

THE "LARGER HOPE" FOR THE DEAD.

BY NEPHI ANDERSON.

THE plan of life ordained for man in the heavens from the beginning provides salvation for every human soul who will accept and abide by its laws. This plan is called the gospel of Jesus Christ. By it provisions have been made to save in some degree of glory the whole human race, excepting only those who persistently refuse to abide by the law of righteousness—who deny the truth and defy God's power. "All the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb. * * *

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us.

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through Him all might be saved whom the Father had put into His power and made by Him,

"Who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed Him; wherefore, He saves all except them" (Doc. and Cov. Sec. 76).

This is the doctrine believed in by the Latter-day Saints—a beautiful, comforting doctrine of mercy for every soul, sinner though he may be, that God's divine compassion reaches out to every repentant soul, and gives him a chance, sometime, here or hereafter, to turn and live. And provisions are made for all such who have missed the opportunity to obey the gospel law on earth in the vicarious work which the living are doing and may do for

the dead. The Latter-day Saints understand these things, and glory in the privilege afforded them of being saviors on Mount Zion.

Since this principle of salvation for the dead was revealed to the earth through the Prophet Joseph Smith, and the "spirit of Elijah" has been operating upon men, turning their hearts to their fathers in the great spirit world, this "Larger Hope" for the great mass of the departed dead has found lodgment in the hearts of many honest men and women. Gleams of light have penetrated the gloomy night which has hung as a pall over the nations.

And the past in this respect, has indeed, been the Dark Ages. In the name of the Christian religion, men have taught that the vast majority of the human race would never attain to salvation, and the terrible condition of lost souls which some of these religionists depicted was horrible to contemplate. St. Augustine, one of the early "Fathers," held out no hope for the unconverted dead. Calvin's doctrines were hard and unmerciful. Dante but reflected the belief of his time in his "Inferno." Oliver Wendell Holmes quotes from Calvin: "Although infants have not yet produced the fruits of their own unrighteousness, they have the seed planted in themselves; nay, their whole nature is, as it were, a seed-bed of sin, and therefore cannot but be odious and abominable to God." He then adds these words of Jesus: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The genial Doctor then asks: "Do you mean, John Calvin, that heaven *lies* about us in our infancy?"

St. Francis Xavier (1506-1552), one of the earliest missionaries to the Indians, writes the following in his "Letters from Japan:"

"One of the things which most of all pains and torments these Japanese is that we teach them that the prison of hell is irrevocably shut, so that there is no egress. For they grieve over the fate of their departed children, of their parents and relatives, and they often show their grief by their tears. So they ask us if there is any hope, any way to free them by prayer from that eternal misery, and I am obliged to answer that there is absolutely none. Their grief at this affects and torments them wonderfully: they almost pine away with sorrow. They often ask if God cannot take their parents out of hell, and why their punishment must never have an end; but they do not cease to grieve, and I can sometimes hardly restrain my tears at seeing men so dear to my heart suffer such intense pain about a thing which is already done and can never be undone."

But the "Larger Hope" has come into the world, and in proof of this there are presented herewith a number of quotations from various broad-minded men who believe in love and light and justice rather than in their opposites.

"Ask any tolerably instructed Christian person and his instinct will respond to what every teacher of the Church everywhere knows

to be the truth. Ask him, will any soul be lost, heathen, idolater, heretic, holding any form of hereditary unbelief or misbelief, if in good faith he was what he was, living up to the light which he had, whencesoever it came, and repenting where he did amiss? All Christendom would answer you, God forbid!"—Dr. Pusey (1800).

"The way of return to God is closed against no one who does not close it against himself; therefore, those who have not yet closed it against themselves, in that the means of salvation, the redemption in Christ, has yet not been offered to them, will indisputably hereafter, when beyond the bounds of this earthly life, be placed in a condition to enter upon this way of return to God if they choose. And this, of course, also refers to those to whom, although belonging to the outer sphere of the Christian Church, the real nature of the gospel has nevertheless not been presented; indeed, we may venture to hope that between death and the judgment of the world many deep misunderstandings, by which numbers were withheld from the appropriation of the truth, will be cleared away."—Dr. Julius Muller (Quoted in Clark's For. Theol. Library vol. 2, page 483).

"My belief is that in the end there will be a vastly larger number saved than we have any conception of. What sort of earthly government would that be where more than half the subjects were in prison? I cannot believe that the government of God will be like that" * * *—Rev. Dr. Guthrie in Life, page 511 (1803-1878).

The Rev. Arthur Chambers of England printed a book called "Our Life after Death," in 1894. The following quotations are from the 1902 edition of that work:

"The view which has obtained currency in the past, and which is still entertained by a large number of Christians, is, that our Lord's work of saving souls is absolutely restricted to this earthly life; so that, when once the breath has departed from the body of a person who may have died without a saving knowledge of the truth, his doom is fixed. No matter how unfavorable his lot may have been in this world; however unfortunate his environment; however small his chances compared with those of others, according to some, it makes no difference. What he will be for all eternity is determined by what he is at the moment of death. And the irresistible logic of this merciless conception is to make death the hurler of ninety-nine out of every hundred persons into a hopeless perdition."

"No one abreast with the religious thought of the day will deny that this truth, concerning the saving work of Christ beyond the grave, is silently, but surely, forcing itself upon the minds of men of all schools of thought in the Church. To many it has come as a gleam of cheering sunshine to scare away the dark shadows lurking in the theology of the past. * * * The faith of thoughtful men has been assailed and threatened by ugly doubts and questionings about God and God's goodness, and the recogni-

tion of this truth has answered their doubts and kept them to their Christian moorings, and so saved them from drifting out upon the troubled sea of unbelief. To many it has seemed little short of a fresh revelation from God. And yet it is no new truth; it is as old as the gospel itself. It is so much a part of the gospel, that were it shown to be otherwise, for many that gospel would cease to be a gospel at all.

"Now if we adopt the idea that the work of salvation is restricted to this side of the grave; if, in other words, the hope of redemption for the unsaved dies when physical dissolution overtakes them, we are driven, perforce, to admit that the Church's mission does not extend beyond this world. Although she herself, in the persons of those who constitute her, is partly in the Earth-life and partly in the Intermediate-life, yet she can do absolutely nothing for the vast majority who have crossed the border-line which divides the seen from the unseen.

"The following illustration will serve to show the unreasonableness of the idea: Suppose that a king of unbounded sympathy and unlimited resources formed in one part of his dominion a great society for the alleviation of distress which existed among his subjects. Imagine him, without either breaking up the society, or indicating that the work is not to be continued, removing the greater number of its members into another district of his empire, where distress is even more widespread than in the locality where they had hitherto been stationed. What should we say if it were told us that the great society does nothing in the way of relief, except in the smaller of the areas of suffering? Why weaken the good work by taking away so many of the members from a place where they are so badly wanted, and placing them in a spot where although there is plenty of scope, they must not labor for the cause! And yet that is the light in which the mission of the Church of Christ is regarded by many.

"It is appallingly dreadful to imagine that the greater portion of our fellow creatures have gone unsaved into the Unseen-life, and will be lost, because no one has told them of their Savior, or because preachers and teachers have misrepresented His gospel.

"We tremble to think about it, and yet, at the same time, we are so constituted that it is difficult to acquire that tone of unthinking religionism which alone can save us from drifting either into infidelity, melancholy, or insanity.

"But everything is changed by the thought that Christ's Church is preaching her Master's gospel in the Intermediate-life. The sense of unsatisfactoriness vanishes as a vision of possibilities looms into view. Be the earthly environment of men as black and as unpromising as it may be, behind it is the sunshine of God's love and fairness, and the fact that at the Great Consummation—the 'Restitution of all things'—there will be no creature to whom salvation has not been preached.

"We do not deny a future punishment for sin; but we differ very fundamentally from those who regard it in the lurid light of the doctrine of undying woe. On this point, they and we are at the opposite poles of thought. They view it as vindictive, hopeless, and everlasting; we, on the contrary, are convinced that it is *fatherly, remedial,* and *terminable.* The difference is enormous. Are they, or are we right? If the assumption is correct that the door of divine love and mercy is forever closed and barred against the sinner when he departs this life, and that the judgment overtaking him in the world beyond will be irremedial and final, then, the deduction as to *post mortem* evangelization and recovery cannot stand. In that case a preaching of Christ's gospel (to the dead) would be useless, or worse.

"On the other hand, if all God's future punishments be Fatherly and remedial, as we in the light of the scriptures correctly translated believe them to be, then, assuredly, the thought of the preaching of the gospel after death will commend itself to our reason as being both fitting and probable. Yes, and the thought will be as a glorious ray of divine sunlight dispersing that black cloud of blank hopelessness that has for centuries made gloomy and depressing the religion of Jesus."

In 1877 the Rev. Frederic W. Farrar, Dean of Canterbury, preached five sermons in Westminster Abbey. These were published later under the title, "Eternal Hope." Because of their radical departure from the commonly accepted doctrine of no hope after death, they aroused much discussion. From the many splendid utterances contained in that volume the following are taken:

"How any man with a heart of pity in him—any man who has the faculty of imagination in even the lowest degree developed—can contemplate the present condition of countless multitudes of the dead and of the living viewed in the light of such opinions;—how he can at all reconcile them either with all he learns of God and of Christ in scripture and by inward experience; how—as he walks the streets and witnesses the life in our great cities—he can enjoy in this world one moment of happiness, however deeply he may be convinced of his own individual salvation—is more than I can ever understand.

"It is revealed to us that 'God is love;' and that 'Him to know is life eternal;' and that it is not His will that any should perish; and that 'as in Adam all die, even so in Christ shall all be made alive;' but how long, even after death, man may continue to resist His will;—how long he may continue in that spiritual death which is alienation from God;—that is one of the secret things which God hath not revealed. But this much, at any rate—that the fate of man is not finally and irreversibly sealed at death, you yourselves, unwittingly, perhaps, but none the less certainly admit, and declare, and confess, every time you repeat the Apostle's Creed, that Christ descended into hell. For the sole passage that

proves that article of the Creed is the passage in St. Peter which tells us that 'He went and preached to the spirits in prison, which sometime were disobedient.' St. Peter in my text tells you in so many words that 'the gospel was preached to them that were dead,' and if, as the Church in every age has held, the fate of *those* dead sinners was not irrevocably fixed by death, then it must be clear and obvious to the meanest understanding that neither of necessity is ours."

Dean Farrar summarizes his belief regarding this matter in the following statements, found in his work, "Mercy and Judgment," which was published later (1881) in reply to his critics:

"I believe that man's destiny does not stop at the grave, and that many who know not Christ here will know Him there.

"I believe that 'in the depths of the divine compassion there may be opportunity to win faith in the future state.'

"I believe that in the hereafter—whether by means of the 'almost sacrament of death' or in other ways unknown to us—God's mercy may reach many who, to all earthly appearance, might appear to us to die in a lost and unregenerate state.

"I believe that punishment (for sin) is effected, not by arbitrary inflictions, but by natural and inevitable consequences, and therefore that the expressions which have been interpreted to mean physical and material agonies by worm and flame are metaphors for a state of remorse and alienation from God.

"I believe that among the punishments of the world to come there are 'few stripes' as well as 'many stripes,' and I do not see how any fair interpretation of the metaphor 'few stripes' can be made to involve the conception of endlessness for all who incur future retribution.

"I believe that Christ went and preached to the spirits in prison, and I see reason to hope that since the gospel was thus once preached 'to them that were dead,' the offers of God's mercy may in some form be extended to the soul, even after death.

"I believe there is an intermediate state of the soul, and that the great separation of souls into two classes will not take place until the final judgment.

"I believe that we are permitted to hope that, whether by process of discipline, or enlightenment, or purification, or punishment, or by the special mercy of God in Christ, or in consequence of prayer, the state of many souls may be one of progress and diminishing sorrow, and of advancing happiness in the intermediate state.

"I believe that there will be degrees of blessedness and degrees of punishment or deprivation, and I see reasons to hope that there may be gradual mitigations of penal doom to all souls that accept the will of God respecting them.

"I believe as Christ has said, 'that all manner of sin shall be forgiven unto men, and all their blasphemies, however great they

shall blaspheme,' and that as there is but one sin of which He has said that it should be forgiven neither in this æon nor in the next, there must be some sins which will be forgiven in the next as well as in this. * * *

"I believe that to be without God is 'hell;' and that in this sense, there is a hell beyond the grave; and that for any soul to fall even for a time into this condition, though it be through its own hard impenitence and resistance of God's grace, is a very awful and terrible prospect; and that in this sense, there may be for some souls an endless hell. But I see reason to hope that through God's mercy, and through the merits of Christ's sacrifice, the great majority of mankind may be delivered from this awful doom. For though, according to the scriptures, I know not what its nature will be, or how it will be affected,—

"I believe in the restitution of all things; and I believe in the coming of that time, when, though in what sense I cannot pretend to explain or fathom, God will be all in all."—*The Utah Genealogical and Historical Magazine.*

LIFE IN THE HOME.

THE only way to make the world a better place to live in, is for each individual to make himself a better person to live with. How to live with others is therefore the great question for every human being. In its answer is involved the solution of the problems which vex the social philosophers, and to enable them to settle it is the prime object of Christianity.

If we begin with the application of the rule to simplest routine of daily existence, the extension of it into all the rules of life will become easier. The most trying place in which to start is the home, the family itself; and yet the home is the great school of manners and for the education of the heart. The very certainty of responsive family affection may easily develop disregard for the restraints and requirements of the wholesome rule. It is using a dangerous license that because this affection is natural, and is tolerant, forgiving and charitable, it cannot be abused; and that a carelessness in the treatment of others which would be intolerant and impossible elsewhere is permissible and defensible in the family circle.

If in the narrower relations of the family, of marriage and fraternity, people scrupulously and sensitively regard each other, they will acquire a habit which will enable them to live with all other people, however they may encounter them and wherever.—*The Baptist Layman.*

IT is sad that we should live so long in the world, and do so little for God—that we should live so short a time in the world, and do so much for Satan.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 18, 1913.

EDITORIAL.

SOME THOUGHTS FOR HONEST PEOPLE.

(*Concluded from page 812*).

Do we need further evidence to prove that sectarianism has been laboring under grievous illusions instead of holding the truth? If so, we have but to recall the fact that years ago the beauties of a divided church were preached about and its advantages extolled as affording just so many more opportunities for saving men's souls, than if the whole body of Christians were united in one fold; but to-day leading men of the denominational world are crying out with a mighty voice against the SIN—that is their word, not ours—crying against the SIN of sectarianism. People who to-day denounce as SIN what yesterday they praised as a VIRTUE have been under a cloud—have had no correct impressions or conceptions of spiritual things. They have not understood the first rudimentary principles of the religion of Jesus Christ, for if they had done so they would have known that when one man or body of men say that they are of Paul, and another of Cephas, and others are Methodists and others are Campbellites, and others are state-church-this or state-church-that, that all such are carnally minded, and can not, therefore, be of Christ. That these people are willing to continue in the sin of rending the alleged body of Christ into hundreds of discordant and jarring factions, is all the evidence that one needs to show that they are not in a proper condition for receiving the true light of the gospel; nor will they get it until they cease crucifying afresh by their divisions, the body of Christ, and then bind up the fearful wounds they have made in it. To say that these remarks are of no consequence since sectarianism is not the body of Christ, has but little or no bearing on the case. Our denominational friends are very sure that they represent it, and tearing what they have to pieces as they do, they would do that same thing with the true Church if they had it. They are so disposed by their very nature, and having rent into pieces what appears to them to be the body of the Savior, we can forecast the fate of "Mormonism," should this Church come into their power. Having split their own church into fragments, it is natural for them to try to divide and scatter this one also. As a mirage never discloses to the beholder the true character of the illusions it presents to view, and at the same time prevents one from seeing things as they exist in reality, so the sectarian

world can neither see itself in its true light as a religious illusion of Christ's Church, nor perceive in the one He has founded by His own power, the work of God.

We have no time at present to point out all the illusions that sectarianism has cherished in times past, and which it now is being made to realize were only the chimeras of the imagination; but call to mind the additional fact that only a few years ago it was loudly preached on all sides—from press, pulpit and fireside—that the world was living in the very meridian of gospel light, blessing, power and glory. The conquest of the world by sectarianism seemed to itself to be within its grasp; but to-day those roseate illusions are all dispelled, and from the same presses, pulpits and firesides there is ascending a wail of anguish as the impotency of denominationalism to cope successfully with any of the great evils of the times, has been disclosed to all the world. What modern Christendom really knows of the things of God, or of the forces that are in these latter days at work in this world, and how they will be aligned for the great and final struggle, is so little that it may best be represented by a cipher.

Fogs and dust, too, in the air interfere with the clear discernment of objects. How many of the people of this world are there who stop to think that their spiritual vision is more or less obstructed by these very means. Every feeling of prejudice is a fog. Every one-sided judgment is the result of a view seen through a mist. Every time that one gives credence to unfounded rumor his vision is obscured by smoke. In every instance, when a man or woman allows anyone but God to become spiritual eyes for him, he is blinded by a dust-storm; and here we want to press home to the heart and conscience of every reader that the greater the efforts that are made to befog the minds of the people, to cloud the skies around them with smoke, to blind their eyes with dust, and in any and every other way to prevent them from getting a clear view of any object, in just the same proportion are their true interests involved. To illustrate, if you, my reader, are looking for lost treasures, just so sure as you are a living soul, you are close to the place where they may be found, when thieves, gamblers, drunkards, letchers, hypocrites, and a whole world of professed friends cry out mightily against your searching for them there. SOMEBODY, perhaps MANY of those who warn you so vehemently, know that your treasures are in that place, and that you are near them. So, too, all this dust, smoke and fog that hell and earth are raising around this work of God—this Church of Jesus Christ of Latter-day Saints—should not drive you from it; but arouse your suspicions that in it your treasures of life eternal may be found, and we testify to you in the fear of God, that such is the fact.

Dear friends, you have been reminded, too, in these remarks, that you can not see things as they are when you look at them from a distance. The nooks, glades, flowers, springs and a thou-

sand other beauties of a mountain never will be appreciated when the position from which you view them is miles away. Get closer. Go to the mountain and get your impressions of it at close range, if you have any interest in knowing what it really is like. You can never know, even in a lifetime, how beautiful it is by gazing at it across long stretches of space. So, too, get closer to this work, if you have an interest in knowing what it is. But you say that you have none. Just wait a little, my brother, my sister, let us go slowly here. Have you not taken enough interest in it to listen to every idle tale and rumor that you have heard against it? and every impossible story about it which goes the rounds of the society in which you move? Have you not done this until your mind is now made up that this work is an imposture? How, then, can you truthfully say that you have no interest in this case? Do you not know that there is no question before the civilized world to-day that is attracting wider and more serious attention than the very one which you thus try to dismiss from your thoughts with a word? Do you not know also that when you made up your mind in regard to this matter in the way you did, that your judgment was biased—one-sided—and can not be correct, for it is certainly not arrived at according to the principles of fairness and justice, upon which Englishmen pride themselves so much? Having judged the matter in this one-sided fashion, have you not sufficient interest in YOURSELF as a person of just and impartial character to give our side of the case a fair hearing also? Are you satisfied to look at this question through dense fog, blinding smoke and dust? You are interested in this work. You are bound to take sides for or against it. God Almighty is thrusting it upon the world's attention in such a manner, and so effectively, that a choice must be forthcoming; and the only appeal now made to you is that you take such an interest in this question, which you must meet and dispose of one way or another, that your decision shall be based on truth. We do not now ask you to embrace it, we merely ask you to view it under clear skies, and as you shall be assisted by the Spirit of God when faithfully sought for, and its whisperings heeded. Get closer to it. Your long range views of it are misleading. Draw near enough to investigate it for yourself. Your final decision—your choice—must be your own. No one can make it for you, and what is of tremendous importance to you, the consequences must be borne by yourself also.

There is abroad in the land everywhere, and all the time it is ringing in men's ears, the cry that people should not investigate "Mormonism," that it should be let strictly alone, that "Mormon" meetings should not be attended, etc., etc. Does not this very fact suggest to every intelligent mind that an investigation of it SHOULD be made. The case is a peculiar one, and the circumstances that make it so are these. The world in general says that

"Mormonism" is an imposture. Those who have embraced it, and who are sustaining it, say that it is not. Now, if it were an imposture, from which party should come the cry that it should not be investigated thoroughly? Why, common sense tells us that the "Mormons" themselves are the ones who would surely try to block all inquiry into its real character, and on the other hand, that the world would insist with a united voice that the most searching investigation should be made. This proposition must appeal to all as one that is sound and true; but when facts as they actually exist are brought to light, they are found to be exactly contrary to what you and I and all of us know they would be in a case of fraud and imposture. We, who are charged with deception, invite investigation from government officials, lawyers, ministers and laymen—from all classes and conditions of society—while these same people, who should insist on doing that very work, are those who cry so loudly against its being done at all. The man who can not perceive that there is something radically wrong in the ranks of our enemies when they adopt tactics of this nature, is wilfully blinding himself. We repeat that all this protest against investigation by those who should favor it, suggests to every one, who is not in leading strings, that the investigation SHOULD be made. The gateways to "Mormonism" are thrown open by their keepers. Get close enough for an honest inquiry into its merits.

Let us remember next that time sees the stoutest oak rot away when once the seeds of decay have taken firm hold upon it. When a deadly disease lays hold on one's body, however strong he may be, time will soon view him laid low in death. The pillars which to-day bear a load that is too heavy, to-morrow crumble beneath the weight that has been put upon them; and so it is with all things in this world which God does not sustain, or which, as truth, are eternal in their nature. They must all pass away, and the greater the rottenness and corruption that there is within them, the sooner will their end come. So it is with this work. If it were what its enemies in early days said it was, it would long ago have passed away and been forgotten. The weakness and corruption within it would have sealed its doom very speedily, but as time has progressed it has grown in apparent strength from a weakling to a giant, from an alleged transparent imposture which was kept alive by the influence of one or two leaders, to a system of such tremendous power that sectarianism confesses its inability to stay its progress or destroy its influence, and its enemies are now invoking the aid of national governments to crush it. This shows a wonderful change in sentiment respecting this Church, and who can say that the world has yet taken the full measure of its strength. We, who have accepted it and felt its power, testify that it has scarcely yet commenced to manifest its might. The world has made a colossal mistake in its estimate of

"Mormonism." The people everywhere, "Mormon" and non-"Mormon," are aware of this fact. The latter have been deceived by false representations of it. They have been blinded by the storms of dust that have been blown in their faces. Now, reader, when you know that a great mistake—a blunder—has been made in estimating this work by every one of its enemies, can you be satisfied to be led longer by these BLIND GUIDES? Time has disclosed the strength of this work: and it has also revealed the weakness of its enemies, and their inability to understand it. You have the blessed privilege of availing yourself of the advantages which these developments afford, if you wish. Do not make a greater mistake now, than the world has already made, by estimating this Church as anything less than the work of God, for such it is proving itself.

When we come finally to consider continual and severe service—the hard knocks, blows, buffettings, raspings, etc.—which this Church has passed through for more than eighty years, without disclosing anywhere any metal which is not of the highest quality—uniform throughout, without a plated, grained or veneered surface—the world, and you, my reader, have in that fact a testimony, an assurance of its divine quality. It stands the hardest kind of service without giving a sign of fraud in its composition. And many men of influence, position and power are even now coming to this people, as the scriptures have foretold, to learn of our principles, and they are seeking also to adopt our ways; and by their words of unstinted praise and by their actions, they testify that this work is not of man. Zion's light is breaking forth, and her foundations are sure.

T. W. B.

MY TESTIMONY.

I FEEL I would like once more to bear my testimony to the gospel of Jesus Christ. I know this gospel is true. I know that the elders who are preaching the gospel to all nations are good men. Why do I say that I know this? Because some of them lived with my husband and me in England for nearly two years. I am not speaking of one elder or two, I have met lots of them, and I know that they are not what the world says they are. I know that they are good, true, honest men. Now, my husband is not a member of this Church; but one day, when my people said bad things they had heard about the "Mormons," he vigorously maintained their good name. I know that I have been tried since I came here. My brothers have followed me to the meetings. My sisters have told me that my boy would live to curse me for taking him amongst the "Mormon" people. My mother has told me that if I continue to go to the meetings, my brothers and sisters will renounce me forever; but one thing is sure, they will never change my religion. I know I have found the truth, and I shall remain

steadfast to it. We are taught in Matthew 5: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Oh! brothers and sisters, what a reward that will be!

Let me tell you what a comfort my *Star* has been to me. When I lived with our people I had to go upstairs to read it; but that did not matter. I have read every word of them. One Sunday I went upstairs and shut my door and got my *Star* and "Songs of Zion," and I quite enjoyed myself. In fact, I quite forgot I was amongst non-"Mormon" people until I went out of my room and my sister called me "Mormon." I said, "Oh, yes, I have had quite a time to myself. If I can't go to meeting, I will have a meeting of my own." She only smiled. I guess she thought the more, and so did I. I love the gospel, and I know the time will come when I can again enjoy my meetings in peace. "Forgive them, Father, they know not what they do." May our Heavenly Father bless you all, not forgetting the Mansfield branch, where I was a member. I never forget them in my prayers, nor do I ever forget the elders, each and every one. May God bless them all. May we all be true to the end, and be found amongst His chosen ones. This is my prayer. Amen.

Calgary, Alberta, Canada. S. VICKERS.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held on Sunday, December 7th, 1913, in the Co-operative Hall, Downing Street, Manchester. There were in attendance: President Hyrum M. Smith, of the European mission; Sister Ida B. Smith and son Joseph; Elder Orval W. Adams, secretary of the European mission; Elder Arthur L. Beeley, of the Liverpool office; Elder Hermon J. Wells, of the Liverpool conference; Elder Harold Pardoe, of the Leeds conference; Elder Byron R. Jordan, of the Sheffield conference; President Charles A. White and seventeen traveling elders of the Manchester conference.

The morning session commenced at 10:30 by the congregation singing, "High on the mountain top." Prayer was offered by Elder James E. Davis. The congregation then sang, "Lift up your heads ye scattered saints."

President Charles A. White welcomed all present.

Elder George H. Parker spoke of this life as being a preparation for the life to come; that man's station in the next world will be determined by his degree of faithfulness to the laws of God in this life.

Elder Aerial G. Eames stated that the gospel of Christ is the most important thing in the world to-day. He cited scriptural proof of the divinity of the Book of Mormon, touching briefly upon the manner of its coming forth.

Elder Parley Z. Hatch sketched briefly the history in the Book of Mormon of the people of Lehi and Nephi, from 600 B. C. to 400 A. D. He impressed upon the minds of his hearers the necessity of investigating the gospel.

Elder Frank H. Eastmond produced evidence that Joseph Smith was a prophet of God, showing that the prophecies he uttered are rapidly being fulfilled; and the wonderful organization of the Church is not of man alone; and the fruits of the principles he taught which are developing an ideal manhood and womanhood, he said, is convincing evidence that this work is of God.

Closing hymn, "O God, our help in ages past." Benediction by Elder Harold Pardoe.

The afternoon session commenced at 2:30 by the congregation singing, "From Greenland's icy mountains." Prayer was offered by Elder Hermon J. Wells. Singing, "Arise, O glorious Zion."

President Hyrum M. Smith made some remarks concerning the importance of partaking of the sacrament worthily, stating that to do so otherwise was eating and drinking damnation to the soul. He also said that as the authorities of the Church were about to be presented, he wished to impress upon all saints the importance of sustaining them not only with their vote, but also with their heart. If the name of any officer should be presented whom they felt was unworthy of his position, it was the duty of every member not to sustain him.

The sacrament was then administered by Elders James H. Vickers and Clarence E. Harris, assisted by Elders Louis P. Maughan and Oscar J. Bennion. During the service a piano selection was rendered by Sister Lizzie Gleaves.

Elder William H. Griffiths presented the general and local authorities, who were unanimously sustained, after which the statistical report for the past six months was read and accepted.

A vocal solo, "A dream of paradise," was rendered by Sister Kitty Lomax.

Elder Orval W. Adams emphasized the importance of the accounting department of the mission. The records show that every missionary in the British mission is spending on an average five pounds per month to promulgate the gospel.

Brother Benjamin R. Birchall expressed his surprise that the world to-day should make such serious objections to the claims of revelation from God, when such wonderful things are being daily revealed in the world of science. He contrasted the conditions of a few years ago with those of to-day, in the modes of travel and communication. He then bore a strong testimony to the truthfulness of the gospel.

President Hyrum M. Smith explained how the elders are maintained in the mission field, being supported by fathers, brothers, in many cases by their wife, in others by a widowed mother.

A solo, "Light of life," was rendered by Sister Lizzie Gleaves.

The infant of Sister Alice Cook was blessed by President Hyrum M. Smith.

Singing, "Inspirer of ancient seers." Benediction by Elder Arthur L. Beeley. Attendance, 211.

The evening session commenced at 6:30. Singing, "Onward, Christian soldiers." Prayer was offered by Elder Stanley T. Fotheringham. Singing, "Jesus, from whom all blessings flow."

Elder David J. Shaw sketched briefly the history of the gospel, and made an appeal for a just consideration of the principles of "Mormonism."

Elder Arthur L. Beeley emphasized the importance of an early choosing of our ideals.

Elder Job Welling bore testimony to the truthfulness of the gospel which has been restored to the earth for the last time. He stated that the gospel of Jesus Christ as taught by the Latter-day Saints is not a new gospel, but the same one that was taught in the days of Adam.

Brother Walter Roberts rendered a vocal solo, "The sounding alarm."

Sister Ida B. Smith made a few very pleasing remarks regarding the facilities the Church offers for the education of the youths of Zion. Not only is the education offered for the intellect alone, but for the development of all that is good, honorable and upright.

President Hyrum M. Smith took for his text: Liberty, equality and fraternity. He complimented the owners of the hall, also the people of the city of Manchester, who are tolerant with the Latter-day Saints. The Latter-day Saints know they have the gospel of Jesus Christ. Liberty and equality are among its fundamental principles. Not only does it teach freedom and equality, but it inspires its adherents to aspire to the highest and best ideals in life, making the gospel not only temporarily but eternally the power of God unto salvation. He expressed a desire that the time should come when the world would be as liberal in its toleration as the people of Manchester have proved to be.

A vocal solo, "The last milestone," was rendered by Sister Lizzie Brierley.

The congregation sang the Doxology. Benediction was pronounced by Elder William H. Griffiths. Attendance, 230.

On Saturday, December 6th, 1913, at 4:30 p.m., President Hyrum M. Smith met with the elders of the conference in priesthood meeting. Reports were submitted by the elders, after which President Smith gave many valuable instructions.

WILLIAM H. GRIFFITHS, Clerk of Conference.

A GOOD life makes a man wise according to God, and experienced in many things. The more a man humbles himself and subjects himself to God, the more wise will he be in all things, and the more at peace in himself.

PROMINENT EDUCATORS ON UTAH AND THE "MORMONS."

(*Continued from page 813.*)

W. E. LASSITER, Arkansas:

"One of the greatest trips I have ever taken. Alone worth the trip from home. The hospitality of the people, the development of the country and the excellence of the schools is beyond expression."

D. W. SPRINGER, secretary of National Education Association:

"From observation gathered in conversation with the members of the National Education Association in attendance upon this fifty-first convention, it is my opinion that the teachers will return to their several homes with clearer views regarding the so-called 'Mormon' question than they have had heretofore.

"As a fairly competent observer of conditions as they actually exist, and in view of the fact that this is my sixth visit to Salt Lake, covering a period of sixteen years, it is my belief that when the National Education Association next meets in Salt Lake the favorable reports which will be carried to all parts of the Union by the teachers who are present at this convention will secure an attendance in keeping with the open-hearted manner in which we have been received during this visit."

PROFESSOR W. A. MCKEEVER, Kansas State Agricultural College, Manhattan, Kan.:

"I must say I am more than pleased with the cordiality and congeniality of these people of Utah. I am pleased with the way they look after their boys and girls and with the way in which they develop their social institutions so naturally. This is a great state and a great people, and I am proud of the manner in which they have treated the members of the N. E. A."

H. A. DAVEE, state superintendent of Montana:

"Can hardly express it! School men could get more in one such a trip than in studying books on pedagogy for a week. Your schools are at a maximum of efficiency, as are your methods of developing the country. I am especially struck with the interest you display in the social welfare of your young people."

(TO BE CONTINUED.)

CONTENTS:

The "Larger Hope" for the Dead 817
Life in the Home 823
Editorial: Some Thoughts for Honest People... 824
My Testimony 828
Minutes of the Manchester Conference 829
Prominent Educators on Utah and the "Mormons"... ... 832

EDITED, PRINTED AND PUBLISHED BY HYRUM M. SMITH, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.